## RELIGIOUS INTELLIGENCE.

Ministerial Movements-Chat by the Way.

The Jewish Conversionists Stirring Up Opposition.

Easter Observance and the Greek Church.

PROGRAMME OF SERVICES.

The Rev. Wesley R. Davis, late pastor of Simpson Methodist Episcopal church, Brooklyn, will begin his ministry with St. James' church, Harlem, this morning. The Rev. Father Bjerring will conduct an Easter service this morning in the Russian Greek Chapel in

This is the last Sabbath on which Messrs. Moody and ankey will labor in the Hippodrome. The services oday will be the same as last Sunday. Arrangements have been made to continue the public services for some time longer by different clergymen of the city. In Allen street Machodist Episcopal church the Rev. C. H. Travis will preach an Easter sermon in the morn-

on the subject, "From the Grave to Glory." At the Free Tabernacle Methodist Episcopal church

the Rev. John Johns will preach to-day as usual. At the Spring street Presbyterian church the Rev. . D. Nicholas will speak this morning about "Peter's Donial of Christ."

Confirmation and communion will be administered Rev. W. N. Donnell rector.

"A. T. Stewart Living and Dead" will be considered this morning in the Brookiyn Tabernable by Rev. T. De Witt Talmage.

An Easter service will be preached this morning in Washington square Methodist Episcopal church, and a resurrection one this evening by Rev. William Lloyd. The subject of Rev. George O. Phelps' discourse this evening in Allen street Presbyterian church is "Which Way?" Preaching in the morning also.

The Rev. B. E. Backus will preach in the Church of the Holy Apostics this morning, and Rev. John Cotton Smith, D. D., this evening before the Young People's

"The Episcopal Church" will be discussed before the Fifth Universalist Society in Plimpton Hall this morn-

Miss Annie E. Fay will test the spirits again this evening in the San Francisco Minstrel Hall, Broadway.

Dr. Ewer and Professor Randall Hall, of the General Theological Seminary, will occupy the pulpit of St. Ig natius' Protestant Episcopal church to-day.

The people's service in the Church of the Roly

Trinity this evening will be conducted by Rev. S. B. Tyng, Jr. Preaching morning and afternoon; also Bible readings during the week by Misses Logan and

Easter services will be held in Bookman Hill Methowill preach in the morning on the "Resurrection" and in the evening on "A Poor Rich Man." The Sunday ool will have an Easter celebration in the afternoon At Harvard Rooms Mrs. Emma A. Britten will address the Spiritists Association this evening.

An Apocalyptic lecture will be given in the Catholic Apostolic church this evening by Rev. W. W. Andrews en 'The Escape from the Great Tribulation.'

The Rev. George Howell will preach at the usual hours to-day for the Reformed Episcopal church, East Iwenty-ninth street, near Madison avenue. The Rev. W. C. Steele, who has been observing Holy

Week as assiduously as an Episcopalian or Catholic, will preach a sermon to-day on "Thomas and the Resurrection" in Fleet street Methodist Episcopal church, Brooklyn, which edifice will be decorated with

In Bleecker street Universalist church the Rev. C. P. McCarthy will preach this morning on "Easter Day his impressions of a visit to the Hippodrome and con-

The Rev. James Jarrett will minister to the Adver Protestant Episcopal church this morning and evening.

Bishop Snow, of the true Catholic Church, as he calls it, will preach in the University chapei this af-ternoon on "The Resurrection of Christ the Only Foundation for Our Hope of Immortality."

Reformed Episcopal church to-day at the usual hours. ered this morning and "A Journey with an Object in View" this evening in the Central Baptist church by Rev. J. D. Herr.

quent," will preach in the Church of the Strangers burn sails for Europe on Tuesday on a lecture tour.

In the Church of Our Saviour this morning the Rev evening will discuss "Universalism and Morals," Dr. John Lord will lecture on "Daniel on the Littl

erian church. Dr. Burchard will preach an Easter

Christ church and the regular morning and afternoon service beside, with preaching at both as usual. Dr. Armitage will speak this morning in the Fifth Avenue Baptist church about "Jesus Risen, the Gospej

In Harlem Universalist church the Rev. J. A. Seitz will preach morning and evening as usual, sidered to-day by Rev. Mr. Rowell in the Free

Bantist church, Wost Twenty-ninth street. Spiritualists this evening on "The Experience in will materialize at No. 453 Sixth avenue this evening The Rev. M. H. Smith, in the Park Congregationa church. Brooklyn, this morning will discuss the ques-

day in St. John's Methodist Episcopal church. Rev. S. H. Virgin, of Harlem, will speak in Associa

tion Hall this evening.
"The Resurrection of Christ" and "Death and Its Lessons" will be discussed by Rev. J. H. Lightbourn to-day in Seventeenth street Methodist Episcopal

Rev. J. Spencer Kennard will preach in the Pilgrin Baptist church this morning and evening at the usual

The Rev. W. P. Abbott will preach in St Luze's Methodist Episcopal church this morning and evening. Rev. Dana Wolcott will preach in Madison avenue Reformed church this morning.

A sunrise service will be held in St. Thomas' Prot-

stant Episcopal church this morning, and other services at ten A. M. and four P. M., with sermon and Rev. W. B. Morritt will minister to the Sixth avenue

Reformed church this morning and evening. Revs. J. L. Danner and J. R. Kerr will address the Sabbath

this morning in Stanton street Baptist church by Rev. W. H. Leavell, who will preach in the evening on "He

The Rev. J. B. Hawthorne will speak this morning in the Tabernacle Baptist church on "Triumphs of Patience," and this ovening Rev. H. M. Sanders and Mr. Frank Beard, the "chalk talker," will address the unday school mass meeting.

this afternoon (four o'clock) in the Central Methodist Episcopal church, Seventh avenue, near Fourteenth attest. The Rev. W. B. Merritt, of the Reformed Church, will lead. Saukey's hymns will be sung. Daily noon meeting in Mr. Page's church, West Elev-

The Church of the Disciples will have a grand day

the evening a sermion 6h "The Crucified Lord" and an Easter service by the Sunday school in the afternoon.

Mra. R. A. Lindsley will entertain Spiritualists this evening at No. 206 Ninth avenue.

The Rev. W. R. Alger will speak in the Church of the Messiah this morning on "The Different Gates of Heaven, or the Law of the Salvation of Soula."

Rev. Chauncey Glies will explain to the Swedenborgian church this morning "What Flowers Teach Us About Our Resurrection."

rill conduct special Easter services to-day and preach at the usual hours.

Mr. Marchant, of London, will minister again this evening in the old Chatham Street Theatre (No. 163). Sankey's hymns will be sung and no collection taken.

CHAT BY THE WAY.

What men want is more "grip." We are constantly getting hold of good things, but our fingers slip and we lose them. The man who holds on for life holds fast. There is too much waiting for something to turn up and too little determination that it shall turn up. If a man should keep all the blessings that come to him even the poorest would be rich. We often let go the less to grasp the greater and lose both.

The word endeavor is peculiarly applicable to the Christian life. It is derived from two French words, en and devoir, and means on duty, as, for instance, a soldier—when, as a Christian man, you endeavor to remember that you are always on duty and must not

God does not ask your opinion. He simply gives ormen make their own judgment the standard of God's possibilities. If the Almighty will explain they will

A great many people recognize the duty of taking each other's part, and if they can do it they will. Such is the self-shuese of mankind.

It is said that the world was finished at about four dition runs thus, and it is safe, therefore, to conclude that Adam was just made before Eve.

Don't fret; it only adds to your burden. To work hard is very well, but to work hard and worry too is more than human nature can bear.

What a pleasant thing it is to do your very best, and, having failed, to hear your friend, who didn't lift bis fluger to help you, mildly remark, "I told you so." Such criticisms enable y encourage you mightily. ble you to control your temper and

A sign post can do that; but a man must do something more. During the war the impassioned speaker who said "Go!" was hissed down, while the man who said "Come!" was loudly applauded. Anybody can tell you what you ought to do, but he alone stirs you to do it

People used to be very superstitious about matri. garded as especially unlucky, and in some parts of the country even now brides refuse to march up the broad assle on Friday, and take especial delight if their friends throw a slipper after them when they start on the tour of the honeymoon. But times have so modi-fied our city notions that if a wealthy suitor presents himself the day of the week and the attendant ceremonies sink into insignificance, and the immediate entrance into possession of a large income is of

It takes more grace to make some people even decent than it does to make others saints. There are men who are like a harp with only one loose string. To be fixed; but it is fixed very easily. There are others who resemble a harp with all the strings loose but a single one, perhaps. When that harp is new strung and in perfect tune the maker must touch the chords with peculiar pleasure and satisfaction because it was so diffi-cult to get the instrument into good order.

There is too much fear and too little love in the re-

ligion of the people still. Christianity is an attractive not a repellant force. It is wrong to do right because you are afraid to do wrong. The man who goes to eaven with fear in his heart carries a little bit of the other place with him, just enough to spot! all his pleasure. Let the pagans tremble, but not the man

who

With filial confidence inspired,
Can lift to heaven an unpresumptious eye
And, smiling, say, "My Father made it all."

Well, next Thursday morning, Moody and Sankey
will "fold up their tents" and quietly steal away from a
very large circle of friends and admirers. They have New York a bronchitis that suggests Europe, but they appear to be hale and hearty as ever. They never leave the rest to the Lord, and perhaps that is the reason they suffer so little wear and tear. If religion makes life a vale of tears a man naturally pretty well worn out on the way, if it makes life a season of triumphant faith, spent in companionship with the angels, then the fret and anxiety are gone and the exhiliration gloom out and fill the whole place with sunshine, and this world and the next will take on a different com-

season of deep personal sorrow, and during its saddest hours they have dwelt among the solemn scenes of the past and held spiritual communion with the "wayfar-ing Man of Grief." To others it has been simply the tres are under taboo. To such there is hardly "a relish of salvation" in the unwilling self-denial, and their

The temperance movement is sweeping through New Hampshire with the force of a tidal wave. It is not only making sober fishermen on the coast, but also sober farmers in the north. This is one of those pracsober farmers in the north. This is one of those prac-tical effects of the revival which every man can esti-mate. The "drop too much" has been a pitfall into which some of the best have failen—a gaping chasm, half filled with broken resolutions and broken lives. It is safe to conclude that the "drop too much" is the first drop you take. Old Sam Johnson, who declared that "there is nothing which has yet been contrived by man by which so much hampiness is produced as by a Gough, and never went through the lower wards of New York, where every other shop is a liquor shop. The best work of the Hippodrome has been done among the victims of strong drink. To sing or pray a man out of a drunkard's grave is to do a great deal toward

One will soon be able to study his Bible in the Central Park Museum, and find stuffed and otherwise pre-pared illustrations of its statements. Certain people, who seem to be taken with a kind of religious spasm, propose to institute a new department, containing specimens of Bible animals, minerals, woods and plauts. Several Syrian wolves and foxes have already een received, and the sheep and goats are on the way. A trip to Central Park will soon be substituted for a trip to Jorusalem, and the Hippodrome congregations will march up the avenue on an imaginary pilgrimage to the Holy Land. Since they can't go to Palestine it has come to them. Truly, this is a wonderful age. We condense everything—not only milk, but life itself. And now we have the whole of Syriz, in its Scriptural eculiarities, compressed into the Central Park. Centennial Christians may be said to be on the alert.

pleasant spot within the magic circle of the great £x hibition, a neat building, where the Scriptures will be furnished in every leading language. This is a wise thought. If the Bengniee, in the general haste of trunk packing, forgot to include his Bible in his invoice of goods, he need not learn English in order to continue his devotions, but will find here a Bible in Happiness does not consist in the length of your

Happiness does not consist in the length of your bank account so much as in the size and purity of your heart. A man thinks he wants money, but he knows he wants faith. How many Christians are there to whom this anecdote is applicable? They believe enough, but they don't do enough. They are all right in the theology, and all wrong in life. A professor in one of our colleges was talking very learnedly about the zeience of skating to some college students, when his feet slipped and he suddenly found himself studying astronomy in broad daylight, with so many stars circling about his head that he became confused. "Ah, boys," he exclaimed when he sufficiently recovered his self-possession, "I find I am up in theory, but down in practice."

Funerals are undoubtedly necessary evils. In our

Funerals are undoubtedly necessary evils. In our present state we cannot well get on without them. But everything at a funeral which is not expressive of

a delicate and worthy tribute from those who loved him and desired to express that affection. The great and good gathered in the marble mansion with bowed heads, recognizing the fact that millions will not pur-chase a single minute of time when the summons has been sent. In abrept contrast with this, however, was another funeral, with its hearse and six horses, its takes six horses to carry a man or woman to the Park, but two will easily carry one to the grave. Funereal pomp has something sad about it. We may live as we please, but the same sod covers us all at last.

The Celtic laborer who looked upan himself as op-pressed by the necessity of giving ten hours' work with spade and pick for \$2 a day, and who showed a preference for the "clane business" of a bishop with a large salary, only expressed the general ambition to do little whatever position we are eminently fitted for we gravitate toward. "Why," said Wordsworth, "I gravitate toward. "Why," said Wordsworth, "I could write like Milton easily enough if I had a mind to." "Yes," remarked Lamb, "so you could; but what you lack is very important—that is, the mind to." Make yourself able and the world will, sooner or later, want you. "The pit is crowded," said Choate, to an assembly of young lawyers, "but there's plenty of room on the stage." Instead of grumbling because you

are obscure make yourself worthy of prominence and you will, by and by, be invited to come up higher. A clergyman who had just made the change from Unitarianism to the Episcopalians wrote a note to Freeman Clarke, beaded "St. Stephen's Day," and Clarke answered it with a letter headed "Washing Day." Days are nothing; heart is everything. Every work and singing on your way to glory. The saints are only guide posts to tell you how far you have travelled and how many miles there are before you. Depend on nothing except yourself and God, and you

Let us make a suggestion. Don't waste the flowers which to-day decorate your churches. Let them serve a double purpose. They are the symbols of the glorious resurrection now, and will, with their silent ap peals, carry gladness and hope to thousands of hearts but te-morrow change them into symbols of love an sympathy, break the harps and crosses and crowns up into scores of bouquets, and carry them to the sick beds in our hospitals. Though half jaded, they will cheer the weary life and pain of the sufferer and prove

that he and his wife always take turns in indulging in bad temper. When one gets heated and out of sorts the other is especially cheerful and kind, and after the fit has worn off the other indulges in a bad mood. It is a standing rule to take turns in this matter, and time to say disagreeable things. If any two happen to be taken at the same moment, they cast lots and decide which has the preference, and the one who oses has the next turn. This arrangement is said to temper which is the result of over indulgence. Besides, it is noticed that the spasms are of shorter dura-tion than under ordinary circumstances.

JEWISH CONVERSIONISTS.

LOCAL CHRISTIAN MISSIONS TO THE JEWS-THE ANCIENT CHURCH TROUBLED-A CONVENTION OF ISRAELITES TO BE HELD HERE NEXT MONTH-EIGHT CONVERTS LAST YEAR.

There is no subject that to Jewish minds carries with it so much weight and importance as efforts of church missionaries to reach the Jews of this city and bring them under gospel influences—that is, to convert then to Christianity. Efforts in this direction have been to Christianity. Efforts in this direction have been put forth quietly for many years by local churches, and are included also in the ministrations of the city missionaries and the benevolent associations. But the success has hardly equalled the cost in time and money and Christians have settled down to the conviction that "the times of the Gentiles" are not yet ful filled, so that there is very little hope of success in converting the Jews for the present. Bu all such efforts are based upon the assump that for purposes of salvation the Old Test-ament is of little or no value. There was a time, many centuries ago, when it was believed and declared that "salvation is of the Jows," but that article of faith has been changed so as to substitute Christians for Jows, and the conversionists butt their heads, so to speak, agoinst a religion that counts its years by thousands nstead of hundreds, and which has the purest code of morals that has ever obtained among men. Very pertinently, therefore, did Dr. Gottheil, a few weeks ago, ask what had the Christian to offer the Israelite in exchange for Judaism? Are its morals purer, its and consistent livers, or its teachers men of purer lives or more faultless character? And, in a previous address, the Doctor emphasized this thought when he declared, without fear of contradiction, that his people would not be found in prisons and penitentiaries, in rum shops and gambling saloons. They may be poor, but they are honest; they may be idle, but they are not criminal.

There are about 110,000 Israelites in the first are about 110,000 Israelites in many to the latest estimate of the missionaries operating imong them, and of this number, it is said, 200 are sonverted to Christianity. The aim of the Protestan Episcopal Church, therefore, is to gain possession of the 100,000 that remain unconverted. How shis of the first and the first are the fir converts to Christianity. The aim of the Protestant Episcopal Church, therefore, is to gain possession of the 100,800 that remain unconverted. How shall this be done? It has established the Jews with headquarters at No. 352 West Thirty-fifth street, where a preaching service is held every Sunday forencon in the afternoon. The missionary in charge is a Mr. J. S. Nathans, who personally or by his friends professes to be a converted rabbl. But the learned and liberal minister of the Temple Emanuel repudiates his rabbinical assumption, and offers \$25 to the conversionists if they will bring to him one Jewish rabbi converted to Christianity. Bishop Potter, of New York, has issued a circular to the rectors and churches of this city asking them to help Mr. Nathans and his work financially and spiritually. Mr. Nathans himself adds that the Jews are ready to embrace Christianity and that his home and his mission are daily crowded with Jewish inquirers after the truth as it is in the Episcopal Church. This circular and correspondence is what has caused the present ripple on the calm sea of Judaism. And the ventulation of the subject matter in Jewish and Episcopalian pulpits and press shows that it cannot be treated with indifference any longer. But it suggests also that the "rabbi" Nathans may have been moved by sordid motives in his acceptance of Christianity. The facts developed by the controversy show that he obtained access to the pulpit of the congregation "Adath Jesharun" in Philadelphia on forged papers purporting to be signed by the controversy show that he obtained access to the pulpit of the congregation "Adath Jesharun" in Philadelphia on forged papers purporting to be signed by the controversy show that he obtained access to the pulpit of the congregation. So far the control of the congregation and and Judaism about the same time. His next public appearance was as a licentiate in a Baptist church standing before an exahining council awaiting ordinated with leaves and has been duly licensed, and by and by, dou

movement. The real gain to Christianity will be measured by the scinal loss to Judaism, and that, judging by the record of the past four years, will be inappreciable.

And now, for the especial gratification of Bishop Potter, I would suggest that he has taken the very course to render conversion from Judaism impracticable. He has compelled the Jewish congregations to unite in self-defence. It is essentially ridiculous, this arrangement of a Hebrew service to be repeated Sanday evenings with the ostensible purpose of proving to a Jewish audience the truths of Christianity. No Israelites will attend, save from curlosity. It will, however, affort churchmen a weekly opportunity for discussing the momentous question of turning the Jews from the error of their ways. Such is the spirit of the day, the sensation will be pressed into the service of the newspapers, and the "lay reader Nathams" will constitute himself the centre of observation. The Jewish congregations, discarding any and all ritualistic differences, have just united in a movement of stamping out conversionists. It takes the 'unnocent but ineflectual form of enlarging and improving the system of Hebrew free schools. Every Jewish minister has promptly identified himself with this measure, and when the missionaries to the Jews find, as they will, that there is ample provision furnished by the Israelites of New York for the religious instruction of their poor, the occupation of such large the surdice of the poor, the occupation of such protection of such will be gone, and Bishop Potter will enjoy ample time for reflecting upon the absurdity of spending thousands of dollars upon charlatans who protend to have the power of bringing the Jews over to the Church. Does Trinity wish to pay with interest the debt incurred in the eighteenth century, when certain New York Israelites contributed to the fund for building the church? The worst possible use to make of the money is to spend it on conversionists. By all means, if it vexes Trinity to have been assisted in it

MINISTERIAL MOVEMENTS.

RAPTIST.

The Baptist churches of Brooklyn last month reeived eighty-four persons into their membership by

During the pastorate of Rev. Dr. Galusha Anderson, in Brooklyn, he has baptized 132 members into the Strong place Baptist church. The Second Baptist church of Chicago, to which he goes in May, has a

membership of 1,200 souls.
In 1836 New York had, in round numbers, 70,000 Baptist members; Pennsylvania had 16,000. In 1876 New York has about 104,000 members; Pennsylvania, 58,000. In forty years, then, New York has gained 34,000 members—iess than 1,000 per year. Pennsylvania has gained 42,000—over 1,000 per year.

There is a debt on nearly every Baptist church in this city. Dr. Anderson's and Dr. Armiage's societies are abundantly able to pay off theirs, but they prefer to owe than to pay. Fifty-third street church has a debt of \$70,003. Even the furniture, organ, cushions, &c., are mortgaged. Nearly \$50,000, however, have

RPISCOPALIAN.

Illness in his family has compelled Rev. J. H. H. De Mille to resign his pastorate of Grace churen, Cherry Valley, N. Y.

The American Bible Society has donated 200 Bibles for distribution among the lighthouses of this country, and a call now comes to the Protestant Episcopal Church for prayer books to accompany them.

The Reformed Episcopalians of Hoston are making ferce onstaughts on the parent body from which they separated because of the Romish tendencies of the latter. The Rev. E. C. Coleman in a recent discourse charged two of the Protestant Episcopal churches of that city with practicing the conlessional, proscribing sugar from the diet of their choir boys, praying for the dead and practicing extreme unction. He charged the entire Church with an unscriptural partiality for rich men to the neglect of the poor, and predicted that the Reformed Episcopal Church would supersede the other by and by.

Bishop Cummins, of the Reformed Episcopal Church, in a recent address before a Sunday school in Baltimore is represented as saying:—"If you take the rind off us you will find us Methodists within."

A school for the training of colored ministers will be opened by the Reformed Episcopalians in Charleston the beginning of next year.

PRESSYTERIAN.

There are four Presbyteries and 6,000 communicants in the Christian churches of Spain.

The Presbyterians are operating at forty points in Mexico, but as yet own no church property.

The Presbyterians of Pennsylvania have made arrangements by which the ministers and laymen of that denomination who go to the Centennial Exhibition can secure board and loging at reasonable rates. The idea is too good to allow our Presbyterian brethren to monopolize it.

The Freingious interest in the Brooklyn Tabernaele, after three years' continuance, knows no cessation. Last Sabbath there were over 100 new cases of religious injection.

Inquiry.

The Fourth Presbyterian church of Chicago (late Professor Swing's) have called the Rev. Mr. Jenkins, of Amherst (Mass.) Congregational church, to their

of Amners, cases, or pastorate at Pastorate.

Rev. A. F. Dickson has resigned his pastorate at Chester, S. C., and Rev. J. B. Mack has accepted the pastorate of the Presbyterian churches at Unity and Waxhsm, S. C.

Rev. Henry M. Field, D. D., in his last letter to The Evangelist, says that before coming to India he thought perhaps there was some germ of good in Hindoolsm, but, after seeing it, he thinks nothing can be worse.

land, who began his ministry with them on the first Sunday of April.

A marble memorial of John and Charles Wesley has been placed by the side of the bust of Isaac Watts in Westminster Abbey. Its admission there, says a London paper, has a deep significance, "as pointing to the altered state of the age we live in, and as an carnest of the dawning of a better day, when the strike of creeds and the conflict of doctrines will cease to impede and choke the growth and spread of an enlightened Christianity."

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ROMAN CATROLIC.

The Catholics of Spain number 15,807,753 and the Protestants 60,000. Portugal has 4,000,000 Catholica and scarcely any Protestants.

The Vatican or Pontifical University, and also the Scientific Institute existing in the Falazzo Altempts in Rome, is declared illegal and closed. The prefect of the province of Rome is charged with the execution of the decree.

There is a good prospect that the heavy debt on St. John's Catholic church at Orange, N. J., will be liquidated soon. Other churches are giving generous aid.

Very Rev. James Orlando, C. M., the venerable Visitor of the Lazarists in the United States, was at Buffalo, N. Y., hast week, en route for Germantown, N. Y.

After six years' labor the Catholics of New London have nearly completed the new church of St. Mary Star of the Sea, which will be dedicated by Bishop Galborry carly to May. Its cost is \$150,000, and it has a sesting capacity for 1,500 persons.

The parish heretofore included between Maspeth and Fiushing, L. L., has been divided, and Rev. Father McElbinney, the pastor, has been sast to Maspeth.

The new Church of the Sacred Heart, West Fifty-first street, east of Teath avenue, will be opponed and mass said therein for the first time to-day. The building will seat about 500.

For two weeks the Redemptorists have given a successful mission in Huntington and over 200 in Bay Shore.

\*\*RISEKLLANEOUS.\*\*

The Brattle square church of Boston, which cost

There were no meetings at the Hippodrome yester-day, but, as usual, the prayer meeting was held at Association Hall, corner of Twenty-third street and Fourth avenue. Rev. Dr. Kennard presided over the meeting, and spoke feelingly to all young converts. He said that he had

## THE ANCIENT REGIME.

M. Taine's New Work on France Before the Great Revolution.

Evils of Society and Government Leading to Liberty and Enlightenment.

RELIGIOUS TYRANNY

THE CHURCH GRASPING THE PROPERTY OF THE NATION

Royal Pleasures at Versailles Hasten the Period of Universal Disorder.

Hippolyte Adolphe Taine is known to American

readers through his admirable works on art and liter of the period when, at the end of the last century, like a moulting insect. France underwent a metamorph and the author's object is to discover, by this inspec-tion of the past, the social and political mould best suited to the nation. He starts from the principle that "a people, on being consulted, may, indeed, tell the form of government they like, but not the form they need; this is possible only through experi-ence; time is required to ascertain if the political dwelling is convenient, durable, proof against inclemacter, peculiarities and caprices." In proof of this he cites the fact that the French have never been content with their own political structure; within eighty years they have pulled it down thirteen times in order to reyet found one that suits them. Hence M. Taine con-cludes that the "social and political mould into which a nation may enter and remain is not subject to it will, but determined by its character and its past. It is essential that, even in its least traits, it should be otherwise it will burst and fall to pieces." If the through a study of themselves. To understand con temporary France we must know how France was come as it were speciators of the tracic scenes the new was substituted for the old. "In the organization which France effected for herself at the beginning of the century all the general lines of her con temporary history were traced—political revolutions, social Utopias, division of classes, policy of the Church, onduct of the nobility, of the commonalty, and of the people, the development, the direction, or deviation of philosophy, of letters and of the arts. Hence, when we wish to understand our present condition our at-tention always reverts to the terrible and fruitful crisis by which the ancient regime produced the tevolution and the Revolution the new regime."

the brilliancy and vigor which characterize his pre-vious works. The volume is divided into five books— "The Structure of Society," "Habits and Charac-ters," "The Spirit and the Doctrine," "The Propaga-tion of the Doctrine" and "The People." In the first mediaval times down to the period of the Revolution, when three classes of persons—the clarge, the nobles and the king—still occupied the most prominent position in the state; and the part they here in constructing the foundations of modern society is described with great force and elequence. Of these foundations the nost ancient and deepest was the work of the clorgy. During the first four centuries they constituted re-ligion and the Church. In a society founded on conits very structure to "destroy among its subjects all courage to act and all desire to live, they had procourage to act and all desire to live, they had pro-ciaimed the 'glad tidings,' held forth the 'kingdom of God,' preached loving resignation in the hands of a Heavenly Father, inspired patience, gentleness, hu-mility, self-abnegation and charity, and opened the only issues by which man stiffing in the Roman ergus-fulum could again breath; and see daylight—and this is religion." Again, "in a state gradually undergoing depopulation, crumbling away, and fatally becoming a prey, they had formed a living society governed by laws and discipline, rallying around a common object and a common doctrine, sustained by the devotion of chiefs and by the obedience of believers, alone capable of subsisting beneath the flood of barbarians which the

But for these forces and influences Europe might wild brutes who ruled it. "Before the bishop in his gilded cope," says M. Taine, "before the monk, emaci-ated, clad in skins, wan, dirtier and more spotted than a chameleon, the converted German stood fear-stricken as before a sorcerer. In his calm moments, after the chase or inebriety, the vague divination of a mysterious and grandiose future, the dim conception of an un-known tribunal, the rudiment of conscience which he already had in his forests beyond the Rhine, arouses in him through sudden alarms half-formed, menacing visions. At the moment of violating a sanctuary he asks himself whether he may not fall on its threshold with vertigo and a broken neck. \* \* Thus, over the whole territory the clergy maintain and enlarge its anylums for the oppressed and the vanquished. On the other hand, among the warrior chiefs with long hair, by the side of kings clad in furs, the mitred bishop and abbot, with shaven brows, take seats in the how to discuss. Secretaries, councillors, theologians, they participate in all edicts; they have their hand in the government; they strive through its agency to bring a little order out of immense disorder; to render the law more rational and more humane, to re-estab tent and incomplete, which prevented Europe from falling into a Mongolian anarchy." Thus the clergy lay the first foundation of social

order; the second is the work of the nobles, the military chieftains of the tenth century, under whose rude, iron-gloved rule the common people enjoyed protec-tion. Society was no longer a prey to strangers or in danger of overthrow by nomadic invasions. The pea-sant is no longer to be slaughtered, no longer to be led captive with his family, in herds, with his neck in a rely upon his crops; in case of danger he knows that he can find an asylum for himself and for his grain fortress. By degrees necessity establishes a tacit con-tract between the military chieftain of the donjon and the early settlers of the open country, and this becomes a recognized custom. They work for him, cultivate his ground, do nis carting, pay him quittances—so much for house, so much per head for cattle, so much for noise, so much per head for cattle, so much to inherit or to sell; he is compelled to support his troop. The picture, of course, has its dark shades. Those who seek the protection of the strong chieftain become his serfs, his mortmains; wherever they may go he is to have the right of fetching them back, may go he is to have the right of fetching them back, and from father to son they are his born domestics, assignable to any pursuit be pleases, taxable and workable at his discretion, and not allowed to transmit anything to achild, unless the latter, "living from anything to a child, unless the latter, "living from their pot," can, after their death, continue their service. "Not to be killed," says Stendhal, "and to have a good sheepskin coat in winter, was, f-r many people in the tenth century, the height of felicity." But when we clearly represent to ourselves the condition of humanity in those days we can comprehend how were readily accepted the most obnoxious of feudal rights, even that of the droit du reigneur. The risks to which they were daily subject were even worse. The proof of it is that the people flocked to the feudal structure as soon as it was completed.

In process of time the small sengniories came to be combined in the hands of a single sengnior, and the king, chief of the nobles, overlaid the work of the nobles with the third foundation of France. Hugues Capet laid the first stone. Before him royalty con-

nain to the title. During 800 years, through o quest, craft, inheritance, the work of acquisition went on. Throughout this time the king "is at the head of public defence; the liberator of the country, against foreigners, against the Pope in the fourteenth century, against the English in the fitteenth, against the Spaniards in the sixteenth. In the interior, from demolishing the towers of the fendal brigands, repressdemolishing the towers of the feudal brigands, repressing the excesses of the powerful, protecting the oppressed; he puts an end to private warfare; he establishes order and tranquillity." Meanwhile all useful projects carried out under his orders or developed under his patronage bear his imprint and proclaim the public benefactor. He is "the anointed of God." The nobles, through an old instinct of military feality, consider themselves people down to 1780 regard him as the redresser of abuses, the guardian of the right, the protector of the ancient authorities as to make them a mere ruin, a semblance, a souvenir," "The States-General were not convoked for 175 years; the provincial assemblies which continue to subsist do nothing but apportion the taxes; the parliaments are exiled when they risk a re-monstrance. Through his council, his intendants, his sub-delegates, he interposes in the most trifling of local matters. He enjoys a revenue of four hundred and seventy-seven millions. He disburses one-half of that of the clergy. In short, he is absolute master, and he so declares himself. Possessions, freedom from taxa-tion, the satisfactions of vanity, a few remnants of local jurisdiction and authority are consequently all that is left to his ancient rivals; in exchange for these

Such, in brief outline, is the history of the privileged classes in France—the clergy, the nobles and the king-down to the time when the people, no longer protected, but trampled in the dust by those above them, turned upon their hard oppressors and overthrew them. Their advantages were enormous. The abbey of St. Germain des Près ent of an entire department. The possessions of the clergy, capitalized, amounted to nearly 4,000,000,0000, a sum which must be doubled to show its equivalent at the present day. One-half the land in the kingdom was in the hands of the privileged classes. It has been calculated that the apparages of the princes of the royal family, the Comtes of Artois and of Provence, the Ducs d'Orléans and de Penthièvre, then covered

calculated that the sppanages of the princes of the royal family, the Comtes of Artois and of Provence, the Ducs d'Orléans and de Penthèvre, then covered one seventh of the territory. The princes of the blood had together a revenue of from 24,000,000 to 25,000,000. The attractions of Paris and Versailles drew the grandees from their estates. None remained in the provinces except the poor rural nobility. "Sire," said M. de Vardes, to Louis XIV., "away from Your Majesty one feels not only miserable, but ridiculous." Saint-Simon and other court historians, on mentioning a ceremony, repeatedly state that "all France was there." "There is not in the kingdom," says the Marquis of Mirabeau, "a single estate of any size of which the proprietor is not in Paris and who, consequently, neglected his buildings and chateau." The whole country wore a sombre aspect. France was a land with a vital centre and dead extremutes.

M. Taine's pictures of the spiendors of the Coust, in glaring contrast with the desolation and poverty of the country, are powerfully vivid. We give space to his description of the ceremonies attendant upon the King's getting out of bed and dressing.—

The King is expected to keep the entire aristocracy busy, consequently to make a display of himself, to pay back with his own person, at all hours, even the most private, even on getting out of bed, and even in his bed. In the morning, at the hour named by himself beforehand, the head valet awakens him; five series of persons enter in turn to perform their duty, and, "although very large, there are days when the waiting rooms can hardly contain the crowd of courtiers." The first one annotited is "Pentrice familière," constains of the children of France, the prince and princesses of the blood, and besides these, the chief physician, the chief surgeon and other serviceable persons. Next comes the "grande chartee," which is the "persons of the chief surgeon and other serviceable persons. Next comes the "grande charter," which is the "grande charter," which is t